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# PROPOSALS

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## Critical ANALYSIS

OF ALL THE

HEBREW and CHALDAIC WORDS  
IN THE

OLD TESTAMENT.

With a large HEBREW INDEX.

To which will be prefix,

A new METHOD to obtain the Knowledge of the HEBREW TONGUE speedily and without a Master; for the Use of an English Scholar, tho' unacquainted with other Tongues; being a KEY to the CRITICAL ANALYSIS, and referr'd to throughout the whole BOOK.

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A

# S P E C I M E N

OF THE

## Critical ANALYSIS,

From GENESIS iii. 14, 15.

1. וַיֹּאמֶר vay-yo-mer, and (the lord god) had said; from אמר אָמַר to say, tell, or affirm, gainsay, mutter against, rail at, speak to. Kal. fut. אָמַר I will speak. It has (1) above נ, by 12. 8. and נ in the first p. in all the futuresis turned out, for אָמַן. It has sometimes (-) for (...) in the end; the 3. p. f. m. יָאַמֵּר, by 12. 8. It has (...) in the last syllable; but it is changed into (...) here, by the retraction of the accent, by 5. 10. 3.

2. יְהֹוָה yeho-va, Jehovah, from הָיוּ, or הִיוּ, to be; because (1) and (1') are often exchanged, by 1. 6. A noun

heemantick, form'd by (1), by 6. 11. 4. By the same letter are the names of Isaac, Jacob, &c. form'd; and is the sacred inexpressible tetragrammaton name of a necessary existence, explain'd by himself, Exod. 3. 14. אֶחָד אֲשֶׁר אֲחֵיה I am that I am, Heb. I shall be what I shall be; the יְהֹוָה iyyā oān I am that being, ens, really existing; and differs from idols, which are not, but counterfeited. John in the Rev. i. 4. is a faithful interpreter of it, from him which is, which was, and which is to come. It never has the affix, nor is in construction, nor in the plural number, nor attributed

to any but God Almighty ; because the most excellent and eternal essence and existence is so peculiar to him alone, as the ocean of all perfection, and for whom all things which are, are not only made, but preserved by him, and could not subsist one moment without his concursus. The first letter **א**, some say, is one of the letters ethan formative of the future, and the root as above. The pret. has the same signification with the present, by 10. 5. 2. which proves grammatically all times in it. But others, perhaps too curious, would prove a trinity from the letters of it ; thus taken out of **אֱלֹהִים** I, is the first person of the pronouns, by 9. 2. and of the trinity ; the **וְ** taken out of **אָנָה** he, the third p. f. m. of the pronouns, by 9. 2. but 2d. p. of the trinity, because it hath two (**וְ's**) in it. They would make the divine nature be understood by the one, and the human nature by the other ; and **י** in the middle being an extraessential servile, and conjunction copulative, to signify the uniting holy ghost, in applying, by his superabundant love the redemption purchased unto us. The heathens no doubt heard of this name when they called their God, *Jove* ; and as the word in Hebrew is from essence, so in Greek, from life, *Zoe*. The whole three are letters of rest, by 1. 1. to shew there is no rest untill we come unto *Jehovah*,

and that in him only we may safely rest. Because this word is pointed one way in one place, and another way in another (as there is nothing more common in this language than to point one way and read another) yet the four letters, wherever they are, can never be communicated to any creature. And as for that blasphemy and spite of the Jews against our saviour, that he was cunning to find out the right way of pronouncing this word, and so by it wrought all his miracles it is hardly worth refuting, since the very mentioning of it is sufficient to make the adversary blush, &c.

### 3. אֱלֹהִים elo-hijm, Gods.

A n. rad. masc. **אֱלֹהִים** God. Its root is uncertain, or lost in Hebr. Some from **אֶל** strength, or mighty ; but (..) never changes into (..) ; nor from **אֶל** strength, fortitude, virtue, because of the radical **וּ** ; nor from **אֶל-****דָּבָר** their strength : But either from **אֱלֹהַ** to swear, because of the covenant-oath whereby we are bound unto God ; or rather, if you will, from the Arabick **الله** (aliba) to worship, honour, respect, take care, provide for, pray unto ; plur. mas. here ; mappick and patach *furtivum* are vanished, by 1. 1. 2. It is one of the principal names of God, in so far as he is the creator, governour, prince, and judge of the universe ; and distinguished from

*Jehovah*

Zehovah above, because Je-hovah is mentioned when mercy and clemency is to be exercised, but Elohim when there is a strictness of justice; see no. 49. and it is for the most part in the plural number, to declare his high glory, and singular majesty, by 8. 3. 4. This honourable name is not only given to the true God, but also to angels, Ps. viii. 5. thou hast made him a little lower than the angels; to great men, who preside, and are profitable to others, such as judges and magistrates, Ps. viii. 2. 1. he judgeth among the gods 138. Ps. i. before the gods will I sing praise unto thee. The very images and fictitious gods go by this name, Ps. xcvi. 5. all plu. constr. by 8. 3. אלהִים the gods of the people are idols. "There seems to be an affinity between this word and the word the idols are called by, viz. elilim, which properly signifies things of nothing and of no value, according to the nature of this name. The apostle faith 1. Cor. viii. 4. an idol is nothing in the world." Leigh's crit. sacr. This is the name God declares himself by, as the object of adoration, in the first commandment thou shalt have no other אלהִים, i. e. you shall worship none else; and very suitable, for he that created us has a most just title to our worship.

4. אלָא el, (said) unto, a preposition (to, with, near.) It is put

sometimes for עַל above, upon; and therefore all verbs which are construed with עַל, are also construed with אלהִים; and it is pointed with (.) to distinguish it from אלהִים God. It takes the affix of the plural number, and with the light affix has (..), as אלהִי, and in pause אלהִי to me, אלהִיךְ אלהִיךְ to thee, אלהִיכְם אלהִיכְם to himself; but with the grave or heavy affix it changes (..) into (..), as אלהִיכְם אלהִיכְם to you, אלהִיכְם אלהִיכְם to them.

5. חַנְחָה han-na-hhash, (unto) the serpent; from חַנֵּשׁ to try, tempt, search, prove, assay, attempt, make tryal of; a n. m. חַנְקָה a serpent; or any creeping vermin; "both a magician and serpent, because they work by serpents;" with נ emph. by 6. 5. which shews it was a particular noted serpent which Moses speaks of here.

6. כִּי־עֲשִׂיתָ kij-a-sij-tha, because thou hast done, קִי kij, is a causal, or rational particle; because, seeing, altho'; with prefix, by 6. וְקִי and because; the stroke between, which in English is hyphen, in Hebrew the line maccaph, by 5. 10. 4. and joins them as one word, by ditto; no accent before it, by ditto; from עָשָׂה to make, do, or cook; the 2. p. s. m. וְ in place of the radical נ, by 11. 16. the serpent or tempter had turn'd Eve's cook.

7. זֶה zoth, this; a pronoun demonstrative f. g. and sup.

supplies the place of the neuter, by 7. 1. n. 1. and wants the plural, by 9. 4. n. 2. with **ה** emph. **הוֹאָתָּה** by 6. *Psl.* xviii. 1.

8. **אַרְוֹר** a-rwr, (thou art) cursed; from **אַרְדָּר** to curse, mutter against, rail at, report ill of, to make one be disbelieved, disgrace, reproach; a part. *paulkal* here, cursed, disbelieved, &c.

**אַתָּה** at-ta, thou art; a pronoun of the second person, m. g. and is instead of a verb substantive, by 9. 4. 6. in pause **אַתָּה**, by 15. *Psl.* xvi. 2. and is read five times in scripture without **ה**.

9. **מִכְלֵל־הַבָּהֶם** mic-col-hab-behe-ma, above all cattle; (בָּהֶם) is one of the extra-essential letters, pointed right, by 6.

3. **כָּל** a noun of all genders and all numbers; see 8. 20. 8. (1) is turned into (2°) by the line maccaph, by 5. 10. 4. **ה** is emphatic, pointed with (-) and dagesh, by 5. 5. **בַּהֲמָה** from **בָּהֶם** not used; a n. c. here, a beast of labour and burthen. (Rab. Levi. says, it was some particular beast, of which the Rabbi's talk a great deal of nonsense.) It comprehends the greater sort of the fourfooted cattle, as well tame as wild. There are four sorts of animals mentioned in scripture; this is the first. Second, **בָּעוּ** all sorts of winged fowl. Thirdly, **רַטְמָה**, a trampler, the lesser and shorter-legged animals, who move with four feet, and trample upon the ground, and almost

touch it; such as rats, mice, toads, frogs, and such like. Fourthly, **שְׁרַץ** who move with four or more feet, and creep more than trample; as serpents, vipers, lizards, and such like, *Gen.* i. 20. We may observe when **חַיָּה** and **בְּהַטָּה** are joined, *hbaiah*, signifies a wild animal, and *behemah* a tame, plur. **בְּהַטּוֹת** beasts. Where we may observe that *Job* xl. 15. does not allude to the greatness of that beast, which is commonly translated an elephant, from the bigness of its body, but to that stupidity and foolishness which is seen in these great animals. So then an ignorant man is not only a beast, but a great beast, a huge behemoth, a monstrous great beast.

10. **וּמִכְלֵל** w-mic-col, and above every; from **כָּל** to perfect; a noun **כָּל** as above, no. 9. 1 is the prefix, and is 1 by 6. 7. 1. before bumaph. The *Majorites* have observed that there are two places in the bible where **כָּל** is accented, and therefore must be read (a) by 2. 3. *Psl.* xxxv. 10. *Pro.* i9. 7.

11. **חַיִת** hhaj-yath, beast of; from **חַיָּה** to live; a n. f. **חַיָּה** a living creature, a company, a mob gathered like wild beasts, the animal life, an animal tame, or wild; in constr. **ה** is changed into **נ**, and (.) in patach, by 8. 2.

12. **הַשְּׂדָה** has-sa-de, the field; a n. rad. m. **שָׂדָה** a field, a piece of ground, a farm, a manor;

nour; with **הָ** emph. by 6. 5.

13. **עַל־גְּחֹנֶה** al-gehho-necha, upon thy belly; **עַל** upon, from **עַלְהָ** to ascend; a preposition, and according as it stands in a sentence is translated, upon, above, near, against, with, to, towards, in, for. It sometimes takes a (') in the form of a noun plural in constr. by 8. 3. **עַלְיָ** upon, *Psf.* xxxii. 5.

§ **גְּחֹנֶה** gehho-necha, thy belly; from **גְּחֹן** not used a n. m.

**גְּחֹן** the belly. Rabbi Solomon says it signifies only the belly of creeping things; *Jerom.*, breast; *Onkelos*, belly; 70. both; because the serpent's breast and belly are together, and he creeps upon both; constr. (.) is turn'd into (:), by 8. 8. 5. **גְּחֹנוֹן**, the belly of; and with affix here by 9. 11.

14. **תְּלַךְ** the-lech, thou shalt go; from **וָלֵךְ** to go, walk, (the same with **דָּלֵךְ**) only used in the imper. fut. and infinit. of *kal*. In fut. *kal* the first rad. is left out in (..), by 11. 11. it is conjugated thus **אַלְךָ** I will go, and 2. p. f. here.

15. **וְעַפֵּר** vea-phar, and dust; a n. radical mas. with a plur f. **עַפֵּר** dust, the finest and smallest, such as flies about, earth destitute of moisture, and parted into the smallest particles, all they that go down into the *dust*, this word in the orig. *Psf.* xxii. 29. signifying their wretched and miserable condition of life.

Shall the *dust* (the same) praise thee? i. e. man, who is reduced to *dust*, *Psf.* xxx. 9. and his enemies shall lick *dust*, *Psf.* lxxii. 9. i. e. they shall so bend their heads, that they shall seem to lick the *dust*; with the prefix **וְ**, by 6. 3. 1. He raiseth up the poor **מַעֲפֵר** out of the *dust*, *Psf.* cxiii. 7. i. e. from the lowest and meanest condition of life, as *dust* is the meanest part of the earth; and with prefix **וְ**, by 6. 7. here. See 579.

16. **תִּאֱכַל** to-chal, shalt thou eat; from **אָכֵל** to eat, *kal* fut. 1. p. s. **אָכְלָה** I will eat, feed upon, devour; and is spoken properly of the eating of living creatures, but by a metaphor it is spoken of fire and sword, 2 p. s. of the fut. in *kal* **תִּאֱכַל** here. See number 1.

17. **יְמִין** yeme, (all) the days of; a n. rad. mas. **מִין**, both a natural and artificial day; see 40 below; plur. **יְמִינָה** days; in constr. by 8. 8. 3. here.

18. **חַיִּשְׁךְ** hhay:ye-cha, thy life, *Kimchi* says, his genuine root is **חַיָּה** (the same as **חַיָּה**, above) to live; which is the only word in the Hebrew tongue which hath (') for the third radical; a n. m. by syncope, **חַיָּה** life, living, a live thing; to compensate the absence of the second radical it takes dagesh, by 4. 6. 2. **חַיִּים**; in construct. **חַיִּים**, by 8. 8. 3. and with the affix, by 9. 11, here.

## VERSE 15.

19. וַיְאִיבָה veē-bha, and (I will put) enmity; from אִיב to fall out, or become enemies, to hate; a noun f. אִיבָה hatred, enmity; with prefix ו, by 6. 7. here.

20. אֲשֶׁת a-shijth, I will put; from שׂוֹת to put, hiph. fut. 1. p. f. m. by 16. 5. 11.

21. בֵּין be-necha, between thee; the preposition בֵּין in, between, within; with affix, by 9. 9. here; and with the prefix וְ is the same; as בְּמִזְבֵּחַ the middle, Gen. xl ix. 10. nor the law-giver from between; וְבֵין, out of the middle of (his feet) וְבֵין w-bhen, and between; the prefix וְ is וְ before the letters bumaph by 6. 7. 2.

22. הַמֵּתָה ha-ish-sha, the woman; from מֵת a n. rad. mas. a man; a n. f. (by changing וְ into וּ) and dagesh, that it may differ from מֵתָה her husband, מֵתָה a woman, a female, a wife; with וְ emphat. has (וְ), by 6. 5. 1.

28. זָרָעַ zar-acha, thy seed; from זָרָעַ to sow, to fling seed into the ground to preserve the species; a n. m. זָרָעַ seed, of any thing whatever, not only the seed it-

self, but that which springs from the seed, children, posterity; with the affix, (וְ) turns into (וּ) by 8. 19. 8. and (-) being in place of (וְ) by 8. 1. likewise into (וּ), and the first (וּ) into a proper point, as (-) here, by 8. 19. 8. and because single (וּ) cannot stand under the gutturals, by 3. 10. there is a compound (-וּ) put under י here, and makes זָרָעַ, by 3. 9. 10.

24. הוּא hw, it, he, himself, the self same, this, that, the same, very; the nominative of the pron. m. 3. p. by 9. 2.

25. יְשַׁחַד yeshw-phecha, shall bruise thy; from שַׁחַד to bruise, break in pieces, bruise small, trample under foot; and some think it has affinity with our English word shuffle, and signifies to shuffle toes together; and is given both to christ and the devil, who should, in a manner, strive and wrestle, and as it were shuffle together; to bruise by deceit, or lying in wait, as the serpent in the graft; 70, רְמִיתָה be shall observe thee; but should be read רְמִיתָה be shall afflict, dash against, oppress with grief, chastise, vex, disturb,

26. **וְנַרְosh**, the head, a n. radical mas.of a large signification, the beginning, an original, entrance, rise, birth of any thing, the top or crown of the head, highness, either end of a thing, the accent over letters, the top or spire of a building, a pinnacle, dignity, most excellent, the chief in dignity, eminent, a prince, captain, emperour, as the head is the chief part of the body, and governs all the other parts; by ametonymy, deadly poison, which is in the head or teeth of a serpent or asp, &c.

27. עַקְבָּה a-kebh, heel; from עַקְבָּה to take hold of the heel, the heel, sole of the foot, the lowest part of the foot, from its crookedness, the track, footprint, print of

the foot, the extream part ; adverbially, lastly, at last ; and Kimchi adds, an bire, wages, because it is the last part of the work.

GEN. CHAP. XLIX. 10.

28. **לֹא** lo, not. When join'd to verbs it is an adverb of forbidding and denying ; with substantives without. *Psl. xvii. 1.* **בְּלֹא** in not (lips) i. e. without ; *Jer. ii. 11.* in not, i. e. in that which is not ; *Isai. Iv. 1.* for not, i. e. without ; *Jer. v. 7.* by not, i. e. by those that are not : It is read 35-times with ל in the middle, thus **לֹא** ; according to the *Masorites* in 15 places written **לַ**, for which we must read **לֵ** to himself, to him ; you may see the places in *Buxtorf's* lexicon quoted from *Aben Ezra* and four more, and twice written **לֵ**, when it must be read **לַ**, *1 Sam. ii. 16.* and *xx. 2.*

29. יְשַׁׁרְעֵל ya-fwr, (the scoper) shall (not) depart from; יָדַע to depart, go away, recoil, cease, swerve from, decline, go from one place to another, alter, move, digress, turn aside, or out of the way; Hipb. futur. אֲנֹתֶר I will turn aside, and 3. p. f. m. is one of the ethan, by 10. 11. has

11. has (♦) under them, by to interpret it otherways."

11. 16. 8. has ♦ for י, by

16. 5. 5.

30. שְׁבֵט she-bhet, the scepter; a n. rad. com. but oftener masc. a rod, Ps. ii. 9. a staff; which either grows from the branch or root, a royal ensign; for the scepter which the kings used to take in their hand was a staff; and by a metonymy it signifies the power, Government, dominion, kingdom; and this scepter was a sign of them all: It was also called tribe, descent, stock, lineage, because as many children come from one father, so many rods sprout from one trunk or root. The twelve שְׁבָטִים shebhatim (hence perhaps our English word chieftain, a duke or prince) tribes come from one father Jacob, as twelve rods or scepters from one stock or tree. Buxtorf, to answer for the christians, says all at once in his lexicon. "The scepter shall not depart from Judah, i. e. kings and royal authority, according to the threefold targum, and the talmuds, and those of late, viz. Rabbi David Kimchi, and 11 more whom I have seen, says he upon this word; and therefore it is in vain

to interpret it otherways."

31. מִיחָדָה mij-hw-da, from Judah; from יְהָדָה to cast or throw, hiphil הַזְבָּחָה to cast out the voice, confess freely, to praise, celebrate, publish abroad by giving thanks, fut. יְהָזָרָה he shall praise, by 16. 7. 30. comes a noun m. here יְהָזָרָה Judah, the son of the patriarch Jacob; as if he had been called the son of celebration or praise, for his mother had said at his birth אֶלְעָזָר I will praise the lord; therefore she called his name Judah, Gen. xxix.

35. This name after the departure of the tribes, which before had been called Hebrews and Israelites, was now only given to the tribe of Judah, and because the tribe of Benjamin was afterwards join'd to it, they together made up the Jewish kingdom; and, to be short, all of them were called Jews. פ is a prefix, and here is also a crafis, because the word begins with (♦) the (♦) and dagesh are both turned out to sweeten the pronunciation, by 6. 3. 3. This word containing all times in it, will afford abundance of speculation to the ingenious; tho' futurity has the ascendent.

32. **וְמַחְקָה** *wm-hho-kek*,  
and a law giver ; from **מַחְקָה**  
*carve, engrave, imprint,*  
*decree, decide, appoint; piel,*  
**מַחְקָה** *decreeing, deciding;*  
and a noun, a law giver, 70  
*Basilæus a king, because*  
he gives laws unto the people ; it's prefix'd with before bimaph, by 6. 7. 1.  
and is formed by **ו**, by 11.  
17.

33. **רַגְלֵי** *rag-law, (out from the middle 21. of) his feet ; from רַגֵּל to gainsay, report ill of, mutter against, draw off or away from ; a n. f. רַגֵּל a foot ; by 7. 8. 2. because a backbiter, or slanderer, foots it about, goes and comes, and defames his neighbours. They go to and fro, prying, and spying and carrying tales ; they defame by craft, and guile. The two segols are turn'd into two sheva's, and the first sheva into a proper point (-) here, by 8. 19. f. as **רַגֵּל** *my foot, the affix of the 1. p. com. by 9. 9. dual רַגְלִים* ; the points are changed the same way, and with the affix here, by 9. 11.*

34. **עַד** *ad, until ; from עַד to pass by, run thro', say nothing of, comes this adv. טַעַד yet, still, also eternity, as if you should say still ; still ;*

**עוֹלֶם** which is longer than *an age, because this word signifies both until and for ever.* The question between us and the Jews is which of them it signifies here ; whether *until* or *for ever* : But that which for ever may stop their mouth that it signifies *until*, is (if we may believe the accents to be of any service in finding out its signification, as without doubt they do) that *Athnach upon his feet distinguishes, because he is one of the emperors, by 5. 3. and divides every verse of two propositions, by 15. 10. and jetbibb is upon יְעֻלֵּם a duke, and distinguishes, by 15. 4. and makes a parenthesis (because the Messias shall come)*

35. **בְּנָא** *ya-bho, (because the Messias) shall come ; from בְּנָא to come, many ways, see 168. particularly of a man's going in to a woman, with bacblam בְּבָנָא in his coming, i. e. as our translation ; after he had gone in to Bathsheba, Ps. li. 1. fut. in kal אֲבָנָא I will come in ; and 3.p. f. m. here, by 16. 6. 4.*

36. **שִׁילָה** *shij-lo, (because) shilo, (shall come) ; a n. m. rad. שִׁילָה. The Hebrews say, C that*

that the tunicle in which the child is wrapped in his mother's belly, is called *shilo*, because the infant should live peaceably in it; and by a metonymy is called *fætus*, or unborn son; and with the affix נ in the place of י, as in אִזְלָה (as they often make an exchange by 1. 6.) *bis tent*; 264. so here, until his son come, the *Messias*, the son of *Judah*. After *Aben Ezra* had given diverse significations of the word *shilo*, he concludes that it is either the same with בֵן his son, who shall be born as all others are; or that the נ is not an affix, and the *Messias* is called *shilo* by way of eminency, PEACEABLE, the author of eternal peace, from שָׁלֵם to rest, be peaceable, one who lived in all peace and quietness, free from trouble, and enjoying abundance of welfare.

37. וְלֹא velo, and to him. י is a prefix, by 6. 7. ו also a prefix, by 6. 9. and the mark of the dative, by 7. 3. י the affix, by 9. 9. and 10. the dat. of the pronoun of the 3. p. s. m. by 9. 2.

38. יִקְהַת yik-kehath, the gathering of the People; either from קָהַת not used,

a n. f. קָהַת obedience, as some; or a gathering together, a joining in office, an association, a receiving of commands and doctrine, our gathering together unto our Lord Jesus Christ at his coming, as well as by our gathering to his first coming insinuated here, 2 Thess. ii. 1. with the prefix ו, there is a crasis, the (') and dagesh are both turn'd out, by 6. 3. 3. לִיקְהַתְּאָמָן (and despiseth) the obedience, to obey, to the obedience of his mother; for קָהַת. This word is found nowhere else in scripture, and in both places in constr. the last נ is turned into ו, and (•) in (-), by 8. 2. Rabbi Levi, that despiseth to accompany his mother, as the fond mother wheedles her children to dandle them in her lap; and may be translated, that despiseth the fondness of a mother. But Rabbi Solomon makes the root קָהַת to be amazed, astonished, dull, blunt, stupified, dim-sighted; and the (') to be heemantick, and in constr. as above; and thus it must be tranlated, and despiseth the amazed, dull, blunt, stupidity of his dim-sighted mother; which may be

be the sense of the text in *Prov. xxx. 17.* but can't be applyed in any sense thus to this first plain promise of a *Messias*, and his compleat redemption of sinners. Or perhaps it may come from נָקַד to cleanse, make clean, wipe, purge, excuse, make free, declare innocent, absolve, clear, deliver from guilt, free from sin, and punishment due for sin, make guiltless, harmless, &c. *kal fut.* נָקַד I will clear, or deliver from guilt, 3. p. s. m. נָקַד he shall deliver from guilt, by 16. 7. 9. and (נ.) paragogick is used in every word, by 1. 3. 9. and so makes נָקַת, and to sweeten the pronunciation נ is turn'd into נ, and (נ) in patach נָקַת. You may see the like in *Josh. vi. 17.* חִנְכָּתָה she bid with all manner of bidding, and here, he shall save with all manner of salvation. This shilo shall bring us all manner of deliverance, a full, compleat, thorough freedom from sin, and punishment due to us for sin; *piel fut.* the lord will not, נָקַת hold guiltless, *Exod. xx. 6.* imper. and fut. לֹא יָנַקֵּת נָקַת and clearing he will not clear, i. e. by 10. 7. 2. be will by no means clear. *Exod. xxxiv. 7.*

This word signifies also, to judge, punish. And who but our glorious *Messiah* dares take upon him to judge, punish, clear, or make guiltless, without blasphemy; let us hear our adversaries the Jews, How can this man forgive sins?

39. מִינָם am-mijin, the people; from מִנָּה to cover, bide, defend, conceal; a n. com. oftener masc. מִינָם a people, multitude of men covering, and biding the earth; pl. m. by 6. 11. 3. here; and is applyed to a multitude of many different kinds of animals; as 1st, Locusts, *Joel. ii. 2.* 2d, ants, *Prov. xxx. 25.* 3d, conies, or as others, mountain - mice, *Prov. xxx. 26.* plur. here, and the verb singular; and signifies every one of them, by 8. 3. 5.

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40. בֵּיתָי beya-maw, in his days, a n. rad. mas. יוֹם a day; sometimes for a natural day of 24 hours, and sometimes for a diurnal space, by synecdoche; time, as יֻמָּם one day, *Gen. i. 5.* יוֹם יוֹם day and day, i. e. daily, or any day, *Estb. ii. 11.* see 17. plur. יוֹמִים days, in constr. and

with the heavy affix it changes (•) in (:) as יְמִינֵי, the days of, יְמִינָם their days; but with the light affix, as here, it holds fasts (•), as יְמִינֵינוּ our days, יְמִינֵי his days; and with prefix בְ with its own point (:) here, by 6. 10.

41. **צָרַשׁ** tw-va-sha, (*Judah*) shall be saved; from צָרַשׁ not used, niphal pret. צָרַשׁ to be saved, preserved, freed, snatched from the present danger, assisted, relieved, cured, recovered, delivered; by changing of (') into (ג) fut. niph. 1 p. f. putting (.) in place of (:), by 16. 4. 6. **צָרַשׁ** I shall be saved, *P. S.* xviii. 3. and 3. p. f. f. **צָרַשׁ** she shall be saved; with a moveing ו instead of a moveing ('), by 11. 11. and contracted, as here.

42. **וַיִּשְׂרָאֵל** veiyis-ra-el, and *Israel*; from שָׁרֵה to obtain principality or שׂוֹר to act the part of a prince, a noun mas. שָׁרֵל a prince, and אל God; the proper name of the patriarch *Jacob*, given him by the angel of the covenant, after his former wrestling (speaking after the manner of men.) The reason of his name is given by the angel himself; because (says he) as a prince

**שִׁירִים** thou hast power, or obtained principality and prevailed. The (') some say (tho' not so properly) is taken out of the word *Jehovah*, to shew what honour he confers upon his people, to grant them one of the letters of his name to be used in the beginning of theirs; or it may be one of the letters ethan formative of the fut. by 10. 11. to assure them that he would assist them for the future in the work he was to put them upon; or it may be no more than an heemantick letter, usually set to the beginning of names, as *Jeconiah*, by 6. 11. 4. This word came afterwards to signifie the whole posterity of *Jacob*, by the name of *Israel*, *P. S.* cxiv. 1. When *Israel* went out of *Egypt*; and *Rom.* ix. 6. For they are not all *Israel* that are of *Israel*; and for the whole church, *Gal.* vi. 16.

43. **יִשְׁכַּן** yish-con, shall dwell; from שָׁכַן to dwell, tarry, live, abide, sojourn, continue; kal fut. 1. p. f. m. **אִשְׁכָּנוּ** I will dwell, 3. p. f. m. **יִשְׁכַּן** be shall dwell; and without ו here.

44. **לְבָטַח** la-bhe-tahh, safely; from בָּטַח to trust, hope,

*hope, rely upon, have confidence, be secure, quiet, a n. mas. without a plur.* בְּטֻחָה  
*confidence, boldness, hope, security, safeness ; the prefix (ל) has (ו) before the word of two syllables which are penacute, by 8. 1. note, and by 6. 9. and such a confidence and boldness, as men have who put their trust in God, and have no occasion to fear, being in such a safe condition, that no evil or danger can reach them. It is (and well) translated here adverbially confidently, boldly, safely, securely ; the Targ. and zo in hope.*

45. וְזֶה־שְׁמוֹ veze-shemo, and this (is) his name ; a demonstrative pronoun mas. זֶה this, he, that, instead of a verb substantive, by 9. 4. 6. with prefix י right pointed, by 6. 7.

¶ שְׁמוֹ shemo, his name ; a n. radical mas. סִימֵן to name ; perhaps from the Syraick *shammij* شَمِيْجَ to name ; with aff. it changes (..) into (:), as here ; the line maccaph makes the two words as one, by 5. 10. 4.

46. אֲשֶׁר־יִקְרָאֵן asher-yik-reo, which he shall call him ; אֲשֶׁר who, the pronoun relative of both gen-

ders and numbers, by 9. 4. 5. It signifies also because, by 6. 4. 1. from קַרְבָּה to cry, cry aloud, invocate, call upon for help, give a name, implore help, invite, proclaim, read, promulgate, kal fut. it rests in (.), by 11. 15. אַקְרָאֵנִי I will cry, 3. p. f. m. קַרְבָּה be shall call, or name ; and with affix (ו) in (:), by 14. 4. 1. וְיִקְרָאֵנוּ be shall name him ; like וְיִקְרָאֵנִי be shall visit him ; and tho' this is the fut. of kal, yet both Targ. and zo follow our translation, and this is his name whereby he shall be called, making it of a passive signification. See 11. 2.

47. צִדְקָנוּ tzid-ke-nw, (Jehovah) our righteousness ; from צִדְקָה to justify ; a n. m. of six points, פְּצִדְקָה righteousness ; with affix both segols are turn'd into (:), and the first (:) into a proper point (.), by 8. 19. f. צִדְקָה my righteousness, by 9. 11. and here. And this word, Buxtorf says, was commonly added to kings names, as מֶלֶךְ־צִדְקָה mal-kij-tze-dek, adonitzedek, Jos. x. 1. and was as commonly applyed to the kings of Jerusalem, as Pharaoh was to the kings of Egypt.

[ 14 ]

GENESIS iii. v. 14, 15.

el-han-na-hhassh  
אלְהַנֶּחַשׁ כִּי  
hab-behé-ma mic-col  
בְּאֵפָהָר תְּלֵךְ  
veaphar the-léch gehho-necha al  
וְמִכְלֵל חַיָּה וְעַפְרֹן  
w-bhén ha-ish-sha w-bhén be-necha  
וְאֵיבָה אֲשֵׁת בֵּין דָּאשָׁה וּבֵין  
teat-ta rosh yeshw-phecha hw zar-ah w-bhén zar-acha  
וְרֹעֵה וּבֵין זָרָה דָּיוֹא יְשִׁיפָה רָאשׁ אַחֲרָה  
a-kebh teshw-phén-nw  
חוּשָׁפֵנוּ עַקְבָּה :

GENESIS xlix. 10.

mib-bén um-hho-kék  
לְאִיסָּיר שְׁבֵט מִיחָדָה  
am-mijm yik-kehath velo  
רְגָלֵיו עַד כּוֹרֵבָא שִׁילָה וְלוּ קָחָת עַמִּים :

JEREMIAH xxiii. 6.

la-bhe-tahh yish-con veiyif-ra-el  
וְיִשְׂרָאֵל יְשֻׁבָּן לְבִתָּה  
tzid-ké nw yeho-va  
יְהֹוָה צְרָנוּ :



